The Inquirer

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A.I.D. AND THE ARCHBISHOP

"I DESIRE to see the practice prohibited by law." So runs the Archbishop of Canterbury's conclusion to his "memorandum on artificial insemination by donor"* submitted to the Government's Departmental Committee, established to inquire as to whether any change in law is necessary.

Unitarians have also submitted a memorandum on A.I.D. As one would expect of a liberal undogmatic body, it avoids saying anything about the morality of it, on the grounds that Jesus said "Judge not!" and it is therefore not the function of a Christian to judge the characters and actions of other men.

Unfortunately the whole controversy is one where liberal religion has an opportunity to make its own message known in contradistinction to the Archbishop's rigid and irrational dogmatism. A.I.D. may be a subject which can "arouse strong and even irrational feelings", says our memorandum, but when the strongest and most irrational feelings are those of an Archbishop who wants to set the law on people who differ from him, it is time *our* strongest, but *most* rational feelings were trumpeted abroad in no uncertain fashion.

The morality of A.I.D.

But after all what *is* the moral question involved in A.I.D.? A.I.D. is only indicated where owing to a husband's sterility a wife would otherwise have had to choose between childlessness or adoption. By means of A.I.D., medical science can now offer such a couple a third alternative, if both wish it. The wife is not deprived of the emotional enrichment of producing a child of her own, the disloyalty of adultery is avoided, and a devoted couple's relationship can thereby be strengthened by rearing a child which is theirs in a way in which an adopted child could never be.

But the *Archbishop* says "NO!" After traversing some of the legal, medical and social aspects of the question (which he admits prove nothing) he ventures on to his moral pronouncement on the subject.

Rarely perhaps has a so-called "moral" pronouncement been so devoid of reasons and the usual supports of religious morality.

> The husband has allowed another to fulfil for his wife a function of his own person which he has no right to alienate from himself.

Who says he has "no right?" The Archbishop. "Authority?" None quoted.

> In A.I.D. the doctor arrogates to himself a creative function which has throughout human history belonged exclusively to a man and a woman . . .

In other words, that which *has been* "throughout human history" must always remain so.

But this is the plight in which any religion which bases itself on any kind of external authority must always land itself. If the subject on which you want guidance is a new application of new knowledge which your original authority, say Jesus or the Bible, never envisaged, what are you to do? The only thing is to cast about for general principles.

The choice for liberals

The general principles which the Archbishop invokes have to be inferred, they are too stark and harsh for the modern conscience, to be stated openly. What general principle lies behind

> Everyone has to learn to accept disappointment and come to terms courageously with frustrated hopes

except that the eternal welfare of the soul is more important than its human temporal welfare in the here and now, and therefore you must submit to blind Nature?

But why accept *needless* disappointment? Why do nothing when something can be done? Here is a survival of a notion that one had thought an age of science had exploded long ago. Why does the Archbishop condemn a wife to childlessness, merely because of her husband's sterility, when a happy solution is at hand? It can only be that the Archbishop's general principle is that it is wrong to use knowledge to relieve human misery.

Religious liberals have to decide whether they look on man as a plaything or puppet of the blind decrees of Nature, who must submit meekly to her blightings of his hopes of spiritual enrichment, or as a creature with a mind and will to make human relationships rise superior to material physical mishaps, that is, a creature with the ability to remould his world nearer to his heart's desire.

Quoting from our hymnary, we must decide whether our attitude is that of—

> Whate'er my God ordains is right

or

> Creation's Lord, we give Thee thanks,
> That this Thy world is incomplete.

In short, are we to be God's slaves or his fellow-workers?

Whatever the legal, social and medical intricacies of A.I.D. (and there are none that are decisive), let us not be confused about the morality of it. Let us assert *our* "Faith in God and Man", and leave others to associate in men's minds with "religion" the panic-cry of "It's new, it's wrong, lock 'em up!"

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The Editor

This is the last issue under temporary editorship. The Rev. E. G. Lee resumes responsibility with our next issue. From now on all correspondence, news and articles should be addressed to him at 14 Gordon Square, London, W.C.1.

"CHURCHMANSHIP DAY"

An Encouraging Experiment with Young People

By Arthur W. Vallance

AT Dunham Road Chapel, Altrincham, the older members of the Sunday School and members of the Young People's League are encouraged to attend a series of special preparation classes before being welcomed as Junior members of the Congregation. These classes have previously been held on week-nights, but it becomes increasingly difficult to assemble any considerable group on one night of the week in the face of claims from Scouts or Guides, Evening Classes and similar obligations.

Before Christmas someone had a bright idea. Why not make a day of it during the holiday period, and invite any keen young people over thirteen who wanted to know more about the Unitarian movement and what their own church stands for to come together, and arrange for them a day of well-planned activity, study and fellowship that would cover the ground of the *Manual of Church Membership*? At first the risk of producing mental indigestion by such a concentrated attack raised doubts in the mind of the minister who would be responsible for the arrangements, but on further consideration the idea seemed full of promise, and when, at a U.Y.P.L. Committee, a draft scheme was submitted to the representatives of the young people themselves, it found a warm welcome. The possibility of holding "Churchmanship Day" on New Year's Day was rejected, for the sound reason that anybody who had seen the New Year in with suitable revelry before the Watch-Night service would be neither very quick-witted nor even nimble-bodied in the earlier hours of January 1st. So Saturday, January 2nd was chosen, and eighteen young people enrolled.

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It had been arranged that an ample sit-down lunch should be provided and likewise a good tea, the young people contributing to meet the cost. The shape of the day's planning will best be understood if the programme (as timed) is given in full, with a few comments to follow. The timing went a little awry here and there, but the sessions went very much as planned. Each member was given a duplicated copy of the programme, which has chapter references to the *Manual of Church Membership* (at present out of print, but a new and completely revised *Manual* is in course of preparation for issue this year).

Programme

9.50. Assemble. Y.P.L. Hymn and prayers.

10.00. **1st Session: "What is a Unitarian Church?"** (Chapters 1 and 2).
  (*a*) Historically—Protestant Dissent.
  (*b*) Architecturally. The film-strip "Nonconformist Church Architecture" was shown and discussed.

10.50. Break for Elevenses.

11.00. **2nd Session: "Unitarian Teaching"** (Chapter 4).
  (*a*) The Church of the Free Basis. By what authority?
  (*b*) The Fatherhood of God; the Brotherhood of Man; the Leadership of Jesus; the Universal Revelation; Spiritual Health; Eternal Life; the Victory of Good; Other Bibles.

11.20. Questions and discussion, in huddles.

11.40. Reports.

11.50. Break.

12.00. **3rd Session: "Unitarian Ways."** (Chapters 5 and 6. A practical session in Chapel).
Exploration of the parts of the Chapel and its arrangement and furniture.
The font: What is the object of Christening?
Prayer Desk and Pulpit.
Communion Table and Communion Plate. (Unitarian ideas on the ministry and what is "sacramental".)
Organ and Choir. What is music in church meant to do?
Marriage Register.
The Book of Remembrance and Garden of Remembrance. (Funeral ways—why cremation? Why not?)
Minute Books. How the church is managed. What is Chapel membership?

12.34. Questions and Discussion.

12.45. Break for lunch.

1.30. **4th Session: "Unitarian Worship".** (Chapter 3).
What is a Church meant to do? Atmosphere—preparation—silence. Choice of themes: psalms and hymns, etc. Use of set services. Readings from the Bible and elsewhere.

1.50. Huddles. Each huddle to draw up a scheme for a service of worship on themes such as Spring Flower Service; Youth Sunday; Industrial Sunday; Harvest; Dedication to World Peace; Citizenship Sunday.

2.10. Reports from huddles and choice of one of the best of their productions to be tried out after tea.

2.30. Exercise. One group to visit Knutsford Chapel (in cars, rambling part of the way back) another to visit Altrincham's new Crematorium (a three-mile ramble, with bus part of the way back).

4.15. **5th Session: "Unitarian Membership".** (Chapters 6 and 7). "Where do you come in?" etc.

4.30. Huddles for questions and discussion.

4.50. Reports.

5.15. Tea, and washing-up session.

6.15. Chosen short service presented in Chapel by members.

7.00. Social.

9.45. Close.

How did it work out? Extremely well. Every one had something to do, and the time spent in listening was kept to a minimum. Interest was sustained throughout the day, and the afternoon "rambles with a purpose" were an essential part of the experiment. Five members did not stay for the evening social, but others came to make up the numbers, and at the end of the twelve-hour day spirits were still high.

The culminating service carried out by the members in Chapel was a rewarding experience. Only three of the huddles had finished the schemes they were asked to prepare. Those tackling "Industrial Sunday" found they had bitten off more than they could chew in the time available (and our books of hymns and prayers have too little material here—but the compilers went outside for other material). One young group chose to do a service on the theme of "Faith and Belief", attempting to show that "faith" is something wider and deeper than intellectual belief—a good effort, but the service selected by the whole assembly for presentation was that on "World Peace". It was conducted by a boy of 15 who surprised himself by discovering that he actually *could* lead in worship in a church building, and the lesson was read by a girl of 15.

In the huddles after the fifth session, the members were asked to say whether they definitely wanted to be admitted to junior membership of the Congregation or not. One of those attending was already a member, and of the remainder thirteen were ready to join, the others having good reasons for not doing so at present. Six of the new members attended the New Year Communion on January 3rd, and all were welcomed in a special act at evening service on January 10th.

It is felt that "Churchmanship Day" has several advantages over a course of separate meetings apart from its original intention of solving a practical problem. It engenders a real sense of "togetherness" and community in those who come, that develops as the day progresses. The meals together help this process. The culminating service brings home in a corporate act the meaning of what has been learnt, and above all, it is a day to remember.

A LAYMAN'S NOTES

By a Lay Contributor

"THE PEOPLE in the flat opposite mine", said a colleague in my office, "are *good* Jews. When I am away for a few days, they take in my mail and my groceries, and look in from time to time to see that my flat is all right. But the people in the flat above are quite different—they're *typical* Jews, and I can't get on with them at all". The speaker was a kindly professional man; he wouldn't hurt a fly, and he'd cross half London to visit you if you were in hospital. But to him, the people in the flat above were "typical Jews", and so he couldn't get on with them at all.

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What do you do when a conversation like that crops up? On that occasion, what I actually did was to say mildly, "Could it not be that it is your friends *opposite* who are the typical Jews?" But by then my colleague (he is rather given to monologue) had passed on to the difficulties of bachelor housekeeping, which is one of his favourite talking points. Short of seizing him by the lapels and shaking him, I couldn't have got him back onto the previous subject. And even if I had, he wouldn't have grasped what I was driving at. I couldn't have budged him out of a convention of thinking and talking into which he had drifted during the last fifty or sixty years.

So I let him ramble on, and thought about one or two happier experiences instead.

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For instance, a few mornings before, I had been taking David and his best friend Timmy to school. As usual, they had been deep in some secret argument, in which I was not expected to join, unless I was expressly invited to do so. My sole function is to usher them safely across the main road; after that, my presence is usually ignored while they stroll ahead into the playground, immersed in the morning's current perplexity.

But this time I was not ignored. Instead, I was called in to arbitrate. "Jesus *is* still alive, isn't he?" "No, he isn't, Timmy. He isn't, is he, Dad?" Timmy's parents are liberal Jews. He was the one who was sure that Jesus was alive. David, the liberal Christian, was maintaining with equal firmness that he was not. Then for a moment, to my relief, they appeared to be about to compromise on a theory that Jesus was still living, on the far side of the moon, but all too soon they came back to me for a verdict.

I looked hopefully at my watch. Four minutes to nine. Weren't they going to be late—shouldn't they hurry on? Oh no, they said, they could see the playground from here; it was still crowded, so it couldn't be "going-in time" yet. What was the answer? "We-e-ell", I began. And then, as one inspired, I remembered *Martin and Judy*. "Don't you think his *wonder part* is alive?" I asked, "That's what really matters, isn't it?" Yes, yes, of course, they both obligingly agreed. And soon it was "going-in time", and off they went through the school gates, still deep in speculation.

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As a family, we are lucky, in that we live in a part of Greater London where there are many Jewish families, and we have, I suppose, quite a number of Jewish friends. I say "I suppose", because I don't go in much for finding labels to hang on people.

Last year, for example, my wife and I became rather interested in the way in which religion (which in this context means orthodox Christianity) was presented on television. We had no television set ourselves, but several neighbouring families had given us an open invitation to come and watch their TV, so we decided to take them at their word, dropping in on them in rotation and asking if they would mind letting us see *Meeting Point* or *Viewpoint* or *Sunday Break*. And we were always made very welcome.

A few weeks ago we at last acquired a set of our own. We had been gravitating in that direction for some time, but what finally settled it was the sudden realisation that our "television hosts", on whom we had been inflicting these programmes of Christian orthodoxy, were all in fact Jewish! They must have been very tactful about it, as the realisation took quite a time to dawn on us. We had never bothered to label our friends.

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In a recent television interview between a sympathetic Gentile investigator and a friendly Jew, the interviewer said, "Now what is it about Jews that makes them different? Is it that they are more . . . . more . . . ." (and he groped for a suitable word). "They're more *everything*", said the Jew earnestly, and there, I think, he hit the nail on the head. Jews are "more everything". And it is encouraging and stimulating, and adds zest to life, to be often running into people who are "more everything".

(James Agate, who had a great many Jewish friends (and, by the way, was once a Unitarian church secretary), put the same thing in a different way when he once said, "The difference about a Jew is that, with a Jew, every faculty is always working overtime".)

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What a lot of harm has been done by people who loosely say that "the Jews" caused the death of Jesus.

In January, 1825, the Unitarian minister of Gateacre Chapel was talking to the manager of Covent Garden Theatre. "We have to do with a strange set of people", said the manager. "Yesterday there was a regular quarrel between a carpenter and a scene-shifter about religion. One was a Jew, whom the other, a Christian, abused as belonging to a bloodthirsty race. 'Why am I bloodthirsty?' replied the Jew. 'When my forefathers conquered Palestine they killed their enemies, the Philistines, but so do you English kill the French. We are no more bloodthirsty than you'. 'That is not what I hate your people for', said the Christian, 'but they killed my God, they did'. 'Did they? Then you may kill mine, if you can catch him'".

The minister, Dr. William Shepherd, told this rather grim anecdote (which surely has a ring of authenticity about it) to another Unitarian, Henry Crabb Robinson, who recorded it in his diary for January 4th, 1825.

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One can find some excuse for the intemperate language of an ignorant Christian stage hand of the early nineteenth century, but what excuses have educated Christians in the 1950's and 1960's for propagating the same fiction, even in a milder form? I have never walked out of a church service to show disapproval of a sermon, but once I came very near to it. It was about four years ago, in a Nonconformist church (not Unitarian). The preacher was the secretary of the denomination's "mission" to the Jews, and he was telling us about the work of his organisation. He struck me as a decent benevolent soul. He was urging upon the congregation the "Christian duty" to convert the Jews, both liberal and orthodox, in this country to Christianity. He reached his peroration, and suddenly I heard him exhorting us to go out into the neighbourhood round the church building and "bring in the people who crucified our Lord". It was dreadful. I almost had to grip the pew beneath me with both hands to stop myself from getting up and going out. (Not a soul elsewhere in the building turned a hair, and several people afterwards said it had been "a nice sermon".)

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The other day, in London, at a sectional meeting of the World Jewish Congress, the United Nations representative of the Congress said, "I venture to suggest that one judgment we can draw is that anti-Semitism is a disease of Christian democracy". Oh no, one spontaneously reacts, he can't be right, that's really not at all a fair thing to say.

But—isn't it?

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

VIEWPOINT

"Through a Glass Darkly"

By Frank Butler

"WE all quarrel with our friends and neighbours from time to time, don't we? And what a comfort it is to know that we can repent and be forgiven all through the mercy of our Lord who sent His Son to be our Saviour and die for us on the cross." The speaker on "Lift Up your Hearts" spoke slowly and deliberately in a singing tone. The capstan-lathe operator reached for his cup and smiled sweetly at the wireless. His wife bustling through her dusting to be ready to go out to work, reached over and switched to the light programme. "I think some of these parsons think we're barmy," she said as she dashed for the door.

And I wondered. Brought up from early childhood in a church we all have a grasp of the function, ways and vocabulary of religion which we take for granted. We find it hard to credit that many of the words used in sermons, religious papers, wayside pulpits are specialised, that they are "church language" or have a different meaning for the great outside world. The particle physicist fails when he tries to explain the significance of his work to his landlady. The words he uses have no meaning for her. The regular churchgoer fails to explain the significance of his religion. And perhaps neither of them realises their failure.

Try to go outside the church and take another look through the eyes of Tom, our capstan-lathe operator. His contact with the voice of the church is entirely through the wireless and the television. I hear a loud protest from the Unitarians here, saying that the Christianity of the radio is not Unitarianism. How is Tom supposed to know this? His local Unitarian Church is just another church, just as grimy and poverty-stricken as the one down the road. His idea of the people inside the building springs from the picture created by the radio. The low musical standards of the "homely village chapel" type of broadcast, the sickly sentiment, the clumsy phrasing of the speaker schooled in the tradition of pre-war days, these will not stand comparison with the slick techniques of the entertainment world. The soundest theology is useless if no one will listen. I have often been heartily sickened by a religious broadcast, not because its message was false, but because it sounded fake. I imagine Tom sees any church as a sham, an archaic survival. And for Tom the Unitarian Church does not exist.

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He that is not with us is against us. If we are to survive with our liberal message and provide a home for those who can only feel happy in a non-credal religious society, we must have a great many more with us. We rather despise evangelism and yet we admit that our churches must find more members. We are an inconspicuous magnificent movement because we are unheard of. We do not shout loudly enough.

A few months ago I wanted to buy a short, quite ordinary, nut and bolt in a large town in Yorkshire. I was a newcomer to the town. I started my search at a flourishing ironmonger's in the High Street, but they, and their competitors across the street, only stocked what I wanted in a chrome finish and not in the brass I needed. I could have "made do" with what they had to offer, but I continued to go from one shop to another without success. Later in the day I met a friend who was brought up in the town and he was able to lead me straight to a little shop in a back street which had exactly what I required. Would I be right in saying that the Unitarian churches are the little shops in the back streets who can supply the needs of all, but are found only by the persistent few? Then let us Unitarians be the friends who are able to help. The problems are the same: whether we are seeking to attract the person who knows what he wants of a church but doesn't know where to find it, or to attract the many who think they can do without a church (and this does not of necessity mean men without religion). The problem is to make ourselves known, to tell the world that there is a church that is not thirty years behind the times in its thinking, that there is a church which is tolerant, that there is a church whose basic beliefs are sound and tenable by scientists, historians, and philosophers without any self-deceit or "double thinking" a church for individuals and for the masses. Why is the little back street shop not in the High Street? Why is the Unitarian church not prominent in the life of our country? That is the jackpot question. I wonder if part of the answer is that we are not trying to go forward. Do we really care any more about Tom than he does about us?

Shall we remain in our back street to be driven out of business or shall we encourage the rebirth which is beginning in our churches all over the country, go out into the real world, speak to it in its own tongue, and make our voice known, not just as another church but as an independent responsible body of people? We in twentieth century Unitarianism stand on the very fringe of the church, sufficiently part of it to accept the best of its past, sufficiently outside it to view it objectively and reject that which we find outmoded and false. We firmly believe that ours is the Church for the future; the Church to help ordinary people find their different ways to God. Let's tell Tom this. And Dick and Harry to.

The Glasgow Church Organ

The *Inquirer's* quotation from the Glasgow Unitarian Church Calendar concerning the origin of their organ is most interesting, especially if it be true that the organ is descended from one bought from the Episcopal Church of St. Andrew, Glasgow. Do the church records confirm this?

I know nothing of the Mr. Mitchell who wrote the essay on Old Glasgow Organs, but in James Cleland's *Annals of Glasgow*, 1816, in a passage about the English Episcopal Chapel built 1750 behind St. Andrew's Square, we are told in a footnote (p. 141) that "an Organ was put up in the Chapel in 1775, which was the only one that had been in a place of worship in Glasgow since the Reformation." This would seem largely to confirm the statement in Mr. Mitchell's essay.

But though an English Episcopal Chapel might dare to introduce an organ into a church in Scotland at that early date, it was a dangerous thing for anyone to try to install one in the Church of Scotland.

One such attempt was made some years before the Glasgow Unitarians introduced their own organ. Dr. William Ritchie became minister of St. Andrew's Church, Glasgow (Church of Scotland) in 1802. James Cleland's *Annals of Glasgow* tell us in a footnote, p. 131, "Dr. Ritchie having introduced an organ into St. Andrew's Church, during divine service, on Sunday, 23rd August, 1807, several of his brethren and others took offence. The matter was ultimately carried before the Presbytery; when they gave it as their opinion, that organs in churches are contrary to law and to the constitution of the church." The affair seems to have finished Dr. Ritchie's ministry in Glasgow, for that very same year he was translated to the High Church in Edinburgh, where later he became Professor of Divinity at the University.

The Glasgow Unitarian calendar seems to be slightly in error as to the date of the introduction of their own organ. Their Chapel was opened in November, 1812, but there is no mention of an organ. But in the *Monthly Repository*, August 1813, Vol. 8, p. 538, we read: "The society has lately purchased a very handsome organ, which adds much to the beauty of the place." The organ would thus seem to have been added in 1813, though of course it may have been purchased in 1812. This report was written by young George Harris, then a student at Glasgow, but who subsequently became minister in Glasgow.

But even this Glasgow Unitarian organ received criticism—from an English Unitarian minister. For Joshua Toulmin, the well-known Birmingham minister wrote to James Yates, the Glasgow minister, on November 15, 1813, as follows: "The remark comes too late, but I was concerned and surprised at the Introduction of an Organ into your Chapel: as Instrumental Church Music is peculiarly disgusting to the Scotch and would, I think, create and awaken strong prejudices against your infant cause. As to myself, indeed, I regard it as a deviation from the simplicity and purity of Christian worship, introduced in the dark ages of superstition and ignorance and strongly tending to confound Diversion or the entertainment of the ear, with Devotion." *Transactions of the Unitarian Historical Society*, Vol. 4, (pp. 315-316).

Was it some such puritan prejudice which, as Dr. Rowe tells us in *The Story of Essex Hall* (p. 22), kept Essex Street Chapel without an organ till 1869?

L. Baker Short

CHRIST IN EAST AND WEST

THE GREAT DEBATE

By J. K. Gandy

THE PUBLICATION of the symposium "Essays in Unitarian Theology", coming at a time when such a conservative institution as the Church of England hears its Primate call for a new interpretation of Christian symbolism, to fit the age in which we live, reminds us once more how urgent is the need for re-thinking, in the religious even more than in the political field. The message that was appropriate for a small, self-isolated nation of shepherds, 2,000 years ago, no longer strikes home to the world of boundless horizons that we know today. We are able to assimilate much more than the "milk and water" that Jesus felt justified in offering his followers in the illiterate first century, and are in little danger of casting any intellectual pearls, at least, to the swine.

Where can we look for the advance in interpretation that all feel is so urgently necessary for our time? Have we fully appreciated the treasures that Christ entrusted to His "other sheep, not of this fold"? Is it not high time we did so, now that the world's cultures are so easily available to us? What, also, of the teachings entrusted to the five hundred, and the seventy—assuming that the wisdom confided in disciples will always be a personal revelation—can we hope to recover these sources of light after centuries of obscuration by a Church which (to quote the remark of an Anglican Archbishop) "pretended to know more than it did", and discouraged all enquiry?

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To take the eclectic point first, Christ's dissemination of light through other channels than Jesus, to His "other sheep". A clear indication of this is given to us in the reply to those Jews who looked for the return of Elijah. They were told that the prophet had already returned, in the person of John the Baptist, but Jesus felt obliged to add, knowing how unlikely it was that the Jews could recognise the spirit of Elijah in the guise of John, "if ye will receive it". A similar re-incarnation of spirit—that of Christ in the person of the Indian avatar Krishna—was recognised by many, and certainly the devotion aroused, even in that religious land, was such as to confirm the intuition of the spiritually perceptive.

What was the message that Krishna disseminated through the hundreds of millions of devout Hindus, already rich in the personal religious experience of Yoga, and lives lived out in conformity with spiritual principles? He built on the accepted belief in karma—taught also by Jesus as "as ye sow, so shall ye reap"—the further teaching that, when one wishes to transcend even the law of reward and punishment, ceaseless experience, heaven itself, one can do so by action as service, without thought of reward, or desire of any kind, performed simply from love of God or mankind. This is also the message of Buddha, that when we become satisfied by the accumulation of experience, and the fulfilment of our desires, we can transcend the process altogether, by the performance of all action as service to mankind.

When the teaching of the Indian Christ, to the East, is added to the message of Jesus to the West, many of the problems that sorely perplex religious seekers today are seen to disappear in the blaze of illumination. How many theologians are occupied with the problem of "levels" in humanity (in the educational field likewise), how many politicians and sociologists with the thorny problem of class, Apartheid, Communism, etc.? It is brought out especially clearly in the "Essays in Unitarian Theology" how, in the New Testament story, it was not sin that crucified Christ so much as differences in conscience itself. To the Chief Priest, Christ was blasphemous, representing as He did a further step on the road of religious evolution, beyond the tradition it was the duty of Caiaphas to safeguard. The Jews had surmounted many such steps in the course of their journey out of Egypt, and at every stage there were those who felt the need to stay behind, at the level they had already reached. Their spiritual stature had not yet developed to the point where they could recognise the new teacher, not even when he was their own prophet Elijah himself, come again as John in response to their wishes, to herald a Christ they had also prayed for down the centuries. "They know not what they do"—how could they sin? Love and divine forgiveness was still their birth-right. How many present-day crises could be solved by this twin recognition of the many strata in the one holy mountain—forever escalading up, comprehensible only to the dynamic, evolving understanding.

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When we turn to the second of our main sources of light, the teaching to the "five hundred and the seventy", carried on by St. Paul and the Christian Fathers such as Origen and St. Clement, but vigorously persecuted by the orthodox Church down to modern times, we find that the wisdom of the East, the "other sheep, not of this fold", is identical with it, the pasture we have been deprived of for so long, once part of the western Christian heritage also. While the West was given over to medievalism, emotional response rather than intellect, lack of a specifically rational element in Christianity was even an advantage, in the development of devotion, but if the much more highly educated youth and public of today is not to be entirely lost to religion, the recovery of the lost springs of wisdom is a matter of the utmost urgency, more to those outside the churches than to those already committed. This is the more true because not everyone has either the development spiritually, or the opportunity, to tap the source of truth within himself. If, as at least one contributor to the recent Unitarian symposium has pointed out, discipleship is all, there is the greatest need today to see that the personal fruits of spiritual experience are made available, intellectually at least, to the vast body of agnostics lost in our secular civilisation. Even if they are not led to adventure on the way themselves, the solace that can be given them (for example by the re-discovery of the truths about life after death, by such as Emerson in the Unitarian Church, and Swedenborg) demands that the lost heritage be not only individually regained, but also made known in the West.

There are very many intuitively perceptive people today who feel that, with the passing of the old world, Christ will soon return to usher in the new, that He must do, if it is to survive at all. This intuitive conviction is widespread in many religious communities, not least among the most spiritually evolved mystics of the great religions—Christian, Islamic, Hindu and Buddhist. Can we expect Him to do so before we have begun to assimilate the lessons both in wisdom and in living that He taught us 2,000 years ago? No greater contribution could be made to world unity than to present, for the first time, Christ's teaching as a whole, linking East and West, and it is unlikely that Communism would even attempt to prevail against the united truth of such a compelling message.

There is an equally important contribution that Unitarians can and are already making towards the solution of the present crisis in thinking and world affairs, namely the enlisting of humanism, with its great resources of intellectual and humanitarian energy, on the side of progressive religion. This will be increasingly achieved by the realisation of (to use St. Paul's phrase) the Christ in every man, and of the redemption that this brings here and now to every man who contacts it, in whatever measure. When this truth is fully realised, there will be no question of "taking Christ to the heathen", since He will be known to be already present in each human being, and there will be no difficulty in making the world into one brotherhood, since it will be seen and known to be one already. Humanism and Christianity will have met at last in the West, as they always have for the East, where Christs were ever known to be symbols, and examples, of what each son of the One Father is already in himself, and is destined increasingly to become, as manhood merges into Divinity.

Holidays

A holiday for two or three weeks is offered at Champney House, Pembury Road, Tunbridge Wells, by John E. Champney's Trust. The House is endowed by the Trust so that the charge is reduced to 4½ guineas a week. Teachers, Nurses, Ministers of Religion and other persons in active life, especially younger people, are invited to apply for particulars to the Warden at the above address.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Colleges

Sir : Were I to differ with our honoured President, especially on a matter about which he knows much more than I do, I should conclude that I was wrong. I am happy to think that our difference is merely due to a different point of view.

I know nothing about Wittgenstein but after reading the simplifications with some difficulty I concluded that he would have us get down to realities by applying logical thinking to hard facts and that if so no philosopher was more needed amongst us. The facts stated in Mr. Vallance's letter are as we might expect absolutely correct and all we need to do is examine them carefully

It will be observed that he says that the income of M.C.O. comes largely from investments and that these came from the Denomination. The important word is " came " which is the past tense. When he says that I am creating a new myth by saying that M.C.O. costs us nothing I venture to differ. So far as the Denomination today is concerned the statement is one of fact. The myth is the statement constantly made that we maintain two colleges which in the interests of truth and of both should be refuted utterly. I am reminded of a gentleman who in the course of his fortunately not long connection with one of our congregations, during which he contributed nine shillings, was wont to arise and talk of its ancient and fairly large investments as " his " money on the handling of which he demanded the right to be consulted.

That M.C.O. needs money I am perfectly well aware. I also believe that if by some miracle every Unitarian in the country could be shown around that magnificent heritage and told that unless it had support we would be in danger of the loss and disgrace of losing it there would be no lack of support. Then there would be no harm in the statement that we maintain two colleges. We might and should become proud that we do. At the moment the plain truth is that we do not maintain even one.

I would suggest in passing that a fund might be established in England similar to that which we have in Ireland simply for the support of students. The need for students is known in every congregation and many might subscribe who would not think of subscribing to either college. The burden of maintaining students in both colleges might be lessened or indeed removed entirely and the resources of each used where they are most needed.

Belfast Yours, A. L. Agnew.

Sir : If Dr. Agnew is issuing challenges perhaps I ought to stick my head in the noose ! After all I began the process of self-examination about our College situation and deliberately left trailing ends.

What shall we do ?

(*a*) Establish one College for the training of ministers and denominationally decide where that institution shall be.

(*b*) Arrange its curriculum to cover both academic qualifications and training in the work of our present-day churches—first examining their present situation and then relating the work of our college to their needs and possible means of expansion.

(*c*) Comb our denomination for the people who will adequately staff such an institution both with the qualifications and ability to inspire.

(*d*) Survey the whole field of social need and problems in the country and then provide the materials which will enable those who qualify to deal with the present-day world.

(*e*) Establish immediately a co-ordinated team of people whose job will cover (1) searching through the denomination for young men and women who would serve as ministers and (2) form a proper and modern basis for the selection of the best among these to serve us.

(*f*) Raise a denominational fund which will provide for the establishment of such a college and which would be used for the training, selection and settlement of students totally and completely.

There is nothing wrong with either the staying power or desirability or dedication of the young people who come forward to serve us. But about our capacity to select them properly and after selection to train them properly, in the face of our present fantastic college position, I, and many others, have considerable and, we feel, well-founded doubts.

Birmingham. Yours, Ronald McGraw.

The Flaming Chalice

Sir : I have thus far seen no acknowledgement of the pioneering efforts made by the Rev. Magnus Ratter over many years for the adoption of some such emblem as the above, and I think it is only fair that some reference should be made to it. It must be well over twenty years since Mr. Ratter first put forward a plea that we should adopt a distinctive emblem to represent our faith, and he suggested either a cup, a flaming torch, or Dürer's hands folded in prayer. No one will be more pleased than he that at last someone has given practical effect to the idea, but whether he will feel gratified that two of his suggestions should have been conjoined I do not know. To me, the conjunction seems incongruous. A chalice is, of course, a cup and is of universal significance throughout Christendom, but the thought of drinking from a cup containing some kind of flaming liquid seems somewhat ludicrous.

Perhaps the originator of the symbol is unwittingly offering a gesture to Roman Catholicism. In the Douai version of the Bible (the authorised R.C. translation), the familiar phrase in the 23rd Psalm " My cup runneth over " reads " My chalice which inebriateth me ". Can it be that the flaming liquid is—alcohol ?

New Milton, Hants. Yours, Herbert Crabtree.

Sir : Thank you for the publicity that you have given to my perhaps rather outspoken feelings on the above subject and not least for the Rev. John Kielty's explanation and exposition of the same. I should like it to be understood that as a symbol I find the little badge entirely acceptable, it is simply the name that hurts. " The sacred flame " or " the undying fire " are perhaps too overpowering for general use, but it could still be referred to as the little " Light " badge and otherwise remain unnamed.

Rhuddlan, Flints. Yours, Catherine T. Herford.

Sir : So the literalists have descended upon us again ! They want the meaning of the Flaming Chalice set out in print like the Apostles Creed for all Unitarians to subscribe to. I hope that neither the Publicity Department nor the G.A. will fall for that one.

I also hope that no Commission will be set up to devise a symbol. Symbols are not the product of intellectual deliberations. I saw somewhere recently the fruit of the last such effort—a curious pair of birdless wings flying into a dawn (or is it a sunset ?) of printer's ink.

The Publicity Department is to be congratulated on its choice of the Flaming Chalice, and I think John Kielty has struck the right note in giving his own personal interpretation of the symbol, while leaving others free to make theirs.

The very fact that this symbol has appealed to people in our movement with a wide variety of theological emphasis is overwhelming evidence in its favour. A symbol in which Christian Unitarians can see a cross (with all its ambiguous pre-Christian undertones—as Jehovah's Witnesses well know), and in which non-Christian Unitarians can see other things, equally satisfying, is exactly what our movement needs. We don't want a symbol with a meaning fully-fathomed and fixed, such a symbol would be dead before ever it came into use.

I have not seen the new symbol of the Non-Subscribing Church of Ireland. It certainly seems a good choice—and for precisely the same reasons as the Flaming Chalice is a good one. Only those who adopt a Cecil de Mille attitude to the Old Testament will deny that glorious scope which " the Burning Bush which was not consumed " gives to the human imagination. There is great room for doubt as to its meaning and derivation.

I look forward to seeing the Flaming Chalice in much wider use on this side of the Irish Sea in 1960. I would like to see it redesigned though. The present design is unstable with its insecure base and clumsy flame.

If people cannot refer to the " Flaming Chalice " without a twinkle in the eye—so much the better. What does "Lay Contributor" think religion is—a funeral ?

Ipswich. Yours, Nicholas J. Teape

Sir : I am tired of hearing and reading bickerings about the symbol the " Chalice " and Flame. Our movement needed a symbol and we have been given one. How it arose or who was responsible is of no consequence. It is simple, bold, and significant—but it is not a chalice; you could not drink from it if you tried. Its nearest likeness that I can find is to one of the many Roman hanging lamps. So why not just be satisfied to call it " The Flame "—of Truth, or Freedom, or what you will, it matters little. But please let us accept it and get on with the real work of forwarding our liberal Christian movement. I am getting heartily sick of the intolerance of "tolerant" Unitarians.

North Wales Unitarian Society. A. Vincent Wilson

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 7th, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11, Rev. J. H. [illegible] Davies
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
[illegible] Green (nr. [illegible]), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11, Mr. A. G. Tarrant
Birkenhead, Unitarian Church, [illegible] Road, 6.30 (February 14) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. [illegible] Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce Hazlehurst
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11 Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford Town Hall Square 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Mellor
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. [illegible]
Bristol, Oakfield Road, 11, Rev. A. H. [illegible], 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. M. Evans
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. [illegible]
Chester, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. Shaw
Chesterfield, Elder Yard Church, 10.45 and 6.30, Supply
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. [illegible]
Crewe, Free Christian Church, Beech Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. [illegible]
Croydon, Free Christian Church, Friends Road, 11, Children's Service, 6.30, Rev. J. F. [illegible]
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Women's League Service
Derby, Friar Gate, Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. R. Taylor
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. [illegible]
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street. 11 and 6.30, Rev. Norman [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. [illegible]
Dundee, Unitarian Church, 51, Constitution Road, 11, Rev. G. D. [illegible]
Edinburgh, St. Mark's Church, Castle Terrace, 11, Miss Grace [illegible]
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. [illegible] Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. Bruce Findlow
Glasgow, [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. [illegible]
Gloucester, Barton Street, 3, Rev. John M. [illegible]
Godalming, Meadrow Chapel (Farncombe), 6.30, Rev. G. [illegible] Brown
Guildford, Ward Street Church, 11.15, Mr. W. E. [illegible]
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. [illegible]
Halifax, Northgate End, 6.30, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11, Rev. Dennis Hilton, 6.30, Mrs. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. [illegible]
Horsham, Worthing Road, 6.30, Rev. J. [illegible] Hall
Huddersfield, Fitzwilliam Street, 11, Rev. Frank Walker, 3.30, Junior Church
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest [illegible]
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. W. [illegible]
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Austin Smith
Lancaster, St. Nicholas Street Chapel, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. [illegible]
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. W. C. [illegible]
Lewes, Westgate Chapel, 11, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. [illegible]
Liverpool, Bootle Free Church, 11, Rev. C. A. [illegible]
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
Liverpool, Gateacre Chapel, 11, Rev. S. H. [illegible], 6.30, Mrs. M. E. [illegible]
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. [illegible]
Liverpool, Hope Street, 6.30, Rev. S. H. [illegible]
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. [illegible]
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John [illegible]
London, Brixton, Effra Road, 11, Mr. Wm. [illegible]
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]
London, Forest Gate, Upton Lane, 6.30, Rev. T. E. [illegible]
London, Golders Green, Hoop Lane, 11, Miss M. K. [illegible], 6.30, Rev. K. C. [illegible]
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. [illegible] (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
London, Highgate Hill, Unitarian Church, 11, Rev. K. C. [illegible]
London, Ilford High Road, 11, Rev. T. E. [illegible], 6.30, Mr. J. [illegible]
London, Islington, Upper Street, 7, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. [illegible]
London, [illegible], Lea Bridge Road, [illegible] Green, 6.30, Rev. John Kielty
London, Mansford Street Church, Bethnal Green, 6.30, Rev. W. [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.15, Children's Church, 6.30, Rev. F. [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Rev. [illegible] (also London University Unitarian Soc., 6.30, 1st Sunday in the month)
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. Dudley Richards
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Dennis Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45, [illegible], 6.30, Miss K. [illegible]
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. [illegible]
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
Manchester, Renshaw Street Mission, 6.30, Rev. R. L. [illegible]
Manchester, Stand Chapel, Whitefield (February 14) 10.45 and 6.30, Rev. Sidney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
[illegible], Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John [illegible]
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 11, Rev. [illegible]
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. [illegible] L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Supply
Poole, Unitarian Church, Hill Street, 11, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. E. J. Williams
Rickmansworth, Herts, The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs, 3, Rev. R. I. [illegible]
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Dr. F. T. Wood
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. [illegible]
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley [illegible]
Shrewsbury, High Street, Unitarian, 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. [illegible]
Southampton, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 6.30, Supply
Southport, Portland Street Church, 11 and 6.30, Rev. T. I. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30, Mr. Keith [illegible], 6.30, Mr. W. B. [illegible]
St. Helens, Corporation Street, 6.30, Dr. S. J. Kennett
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
[illegible], [illegible] Free Christian Meeting House, 11, Supply
Swinton, Swinton Hall Road, 6.30, Rev. F. B. [illegible]
Taunton, Mary St. Chapel, 11, Rev. Wm. Mellor
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Mr. A. [illegible]
Torquay, Unity Church, Montpellier Road, 11, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warwick, Unitarian Chapel, High Street, 3.30, Rev. H. [illegible]
Watford, Friends' House, Church Road (by permission), 7.30, first Sunday in the month
Wallasey, Memorial Church, Manor Road, 11, Rev. Ernest Shaw, 6.30, Mr. G. C. Turner
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, [illegible] Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Mr. E. E. [illegible]
Wisbech, [illegible], 10.45 and [illegible] 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. J. [illegible]
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. [illegible], 112 Blake Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone [illegible]
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C1. Minister: Rev. W. [illegible]. Meetings as advertised.
[illegible] Community Church, Austin Road, [illegible] (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly 2.30 p.m. Minister: Rev. W. [illegible]

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Supply
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. [illegible]
Wellington, Service suspended—Enquiries—Mrs. [illegible], Tel. [illegible]

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7, Evening [illegible] C. [illegible]

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a Symposium
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Index.

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Oberammergau Passion

Four VACANCIES, OBERAMMERGAU PASSION PLAY and AUSTRIA (June 23-July 6) ; FLORENCE and RAPALLO by Air (June 20-July 2) ; AUSTRIA, YUGOSLAVIA and RHINELAND (August 8-21) ; NORDFJORD and OSLO (August 18-September 1). Nothing strenuous. Lone travellers welcome. Book for EASTER REUNION WEEKEND, Scarborough. Rev. Parkinson, 10a, Westbourne Grove, Scarborough.

SPEKE UNITARIAN CHURCH BUILDING FUND

Second List of Promises and Subscriptions

	£	s.	d.
Total subscriptions and promises already published	2,348	17	8
[illegible] Bros. Ltd. (Wigan)	1	1	0
Mrs. Bradshaw (Southport)	1	1	0
Miss B. McAndless (Ancient Chapel)	5	0	0
Anonymous	50	0	0
Mr. E. E. Lloyd (Birkenhead)	1	1	0
Mr. C. L. Wykes (Leicester)	5	5	0
Speke Congregation Bring and Buy Sale	46	16	0
Mr. and Mrs. Arthur A. Worsley (West Kirby)	10	10	0
Miss Sylvia Cook (Ancient Chapel)	3	3	0
Unitarian Church, Pontypridd	1	1	0
Mrs. [illegible] (Speke) Collecting Box		19	6
Mrs. Hughes (Speke)	1	0	0
Mr. D. J. [illegible]		10	0
Mr. K. S. [illegible] (Surrey)	10	0	0
Mrs. Hilda [illegible]	2	2	0
Scottish Unitarian Association	5	5	0
Mr. H. Thompson (Stalybridge)	1	1	0
Rev. A. J. Martin	2	0	0
Miss D. K. Lloyd (Pontypridd)	2	2	0
Miss Jane Davies (Liverpool)		10	0
Mrs. B. Dowell (Cheadle)	1	1	0
Mr. and Mrs. Harry Greenwood (Speke)	4	0	0
Mrs. J. Roberts (Gateacre)	1	0	0
Miss E. N. [illegible] (Hope Street)	5	0	0
Mr. and Mrs. R. G. Jones (Chester)	1	0	0
Mr. Ronald P. Jones ([illegible] Church)	50	0	0
West Grove Unitarian Church, Cardiff	3	3	0
Mr. and Mrs. Guthrie (Bolton)	1	0	0
Preston Unitarian Chapel	5	0	0
Mrs. E. Lees (Hope Street) second donation		10	0
Miss D. N. R. Wylie (Gateacre)	1	1	0
Proceeds of Whist Drive (Speke Congregation)	2	12	6
Speke Women's League	2	12	0
Mrs. [illegible] (Mill Street)		10	0
Congregation of Oldham Unitarian Chapel	6	15	0
Mrs. H. [illegible] (Gateacre)	1	0	0
Mrs. Chapman (Speke) Collecting Box	1	2	6
Mr. and Mrs. H. Jackson (Stand)	5	0	0
Thornton Fund Trustees	250	0	0
Anonymous (Manchester)	2	2	0
Preston District Women's League	3	3	0
Mr. and Mrs. C. J. Higginbottom (Hope Street)	10	0	0
Swansea Unitarian Church	6	14	6
Members of Bank Street Chapel, Bury	1	10	0
Miss Edith Olivant (Rotherham)	1	0	0
Miss L. Booker (Rotherham)		10	0
Anonymous (Kidderminster)	1	1	0
Mrs. Moore (Speke) Collecting Box		5	7
Speke Congregation (Christmas collection)	2	10	6
Urmston Free Church	2	0	0
Mrs. H. Greenwood (Speke) Collecting Box		13	0
Mr. Robert Devon (Cardiff)	1	0	0
Total amount of Promises and Subscriptions to 31st December	£2,872	1	9

The Appeal Committee have received the promise of a Donation of £1,000 as soon as the Fund reaches £10,000. Will you please help us to claim this promise by sending your gift to the Treasurer :—

Rev. Stanley R. Butler, F.C.A.,
"Chapelstead",
8 [illegible] Row,
Gateacre, LIVERPOOL.

Cheques, Postal Orders, etc., should be made payable to : SPEKE UNITARIAN CHURCH.

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THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates : £1 6s. 0d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS. 7254 Editorial : EUS 2012

Individual wishes to contact dealers or other individuals who have early swords and guns for sale. All replies appreciated. Box 6.

Mary Duke's Almshouse Charity

A vacancy has occurred in the above Charity and the Trustees invite applications from Maiden Gentlewomen of the Counties of Kent or London, of the age of 50 years and upwards, who are Dissenters of the Unitarian persuasion.

The Charity provides a house rent free.

No person can be appointed who does not come within the above description.

Forms of application, which must be completed and returned by 29th February, can be obtained from the Clerk to the Charity, Mr. D. L. Gulland, 10 Mill Street, Maidstone.

Birth

Bridgwater—On 25th January, 1960, to Rex and Hope Bridgwater of "[illegible]", [illegible] Cross, near Okehampton, Devon, a daughter.

Death

Butcher—On 22nd January, 1960, in hospital, Edward Richard Butcher, aged 67 years, of 22, [illegible] Road, Croydon. Member of the Croydon Free Christian Church.

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